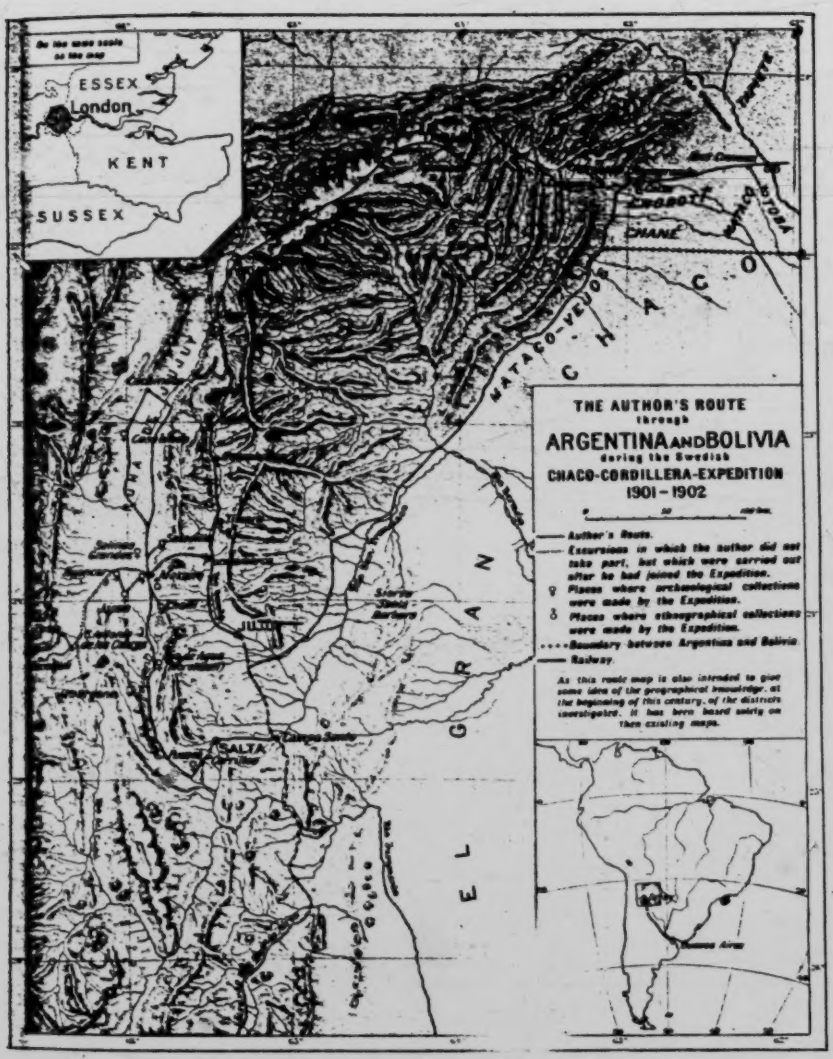
101
102
131
133


ESSEX
London
KENT
SUSSEX
CHACO
GRAN
CHANE
SALTA
THE AUTHOR'S ROUTE
through
ARGENTINA AND BOLIVIA
during the Swedish
CHACO-CORDILLERA-EXPEDITION
1901 - 1902
Author's Route.
Excursions in which the author did not take part, but which were carried out after he had joined the Expedition.
Places where archaeological collections were made by the Expedition.
Places where ethnographical collections were made by the Expedition.
Boundary between Argentina and Bolivia.
Railway.
As this route map is also intended to give some idea of the geographical knowledge, at the beginning of this century, of the districts investigated, it has been based solely on then existing maps.

[p. ix]

[p. x is blank]

1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

CHAPTER I.

The Choroti. (I). The country and the people. Dwellings.

Situation and extent of El Gran Chaco. Some attempts at interpreting the name of Chaco. Journeys of exploration in the Chaco. Geographical discoveries. Ethnographical research among the Chorotis. The name of the tribe. Area of distribution. Physico-anthropological observations. Villages. Huts and their furnishings. Cooking sheds and drying racks. Burning of villages.

El Gran Chaco (the great hunting ground) is the name given to the vast, partly forested, level country lying between the Andes and Rio Paraguay, the northern boundary of which roughly coincides with the parallel of 19 degrees of south latitude, whilst to the south it extends to about the 29th.

The meaning of the name of Chaco is not known with absolute certainty. Of the attempts at its translation so far made, in my opinion the most likely one is, that »chaco« (in quichua »chacu«) means an assembly, or the place for an assembly, especially for the purpose of game hunting on a big scale.[1] Against this supposition the Finnish scientist, Karsten, puts forward the objection that the Gran Chaco is nowise abounding in game, and that consequently the application of the name of »hunting ground« to this region would be hardly suitable; in addition, Karsten points out that there are no certain proofs in existence that the civilization of the Incas ever extended to the Chaco.[2] To this I would reply that although, as is known, *the interior* of the Chaco is deficient in game, its outskirts towards the Andes as late as 1902 to such an extent teemed with game, birds especially, that it is only in certain parts of Africa I have seen anything to compare with it. Therefore I think it very probable

[1] Lindman (1), p. 46.
[2] Karsten (2), pp. 23 and 24.

114 By his living like an Indian among Indians, Nordenskiöld has in an unparalleled way succeeded in enriching ethnographical science, and his research achievement is one of the most noteworthy in the history of modern South American exploration.

101 The Choroti Indians are also called Chorote, Choloti, Tsoloti, Soloti and Solote. The final »s» added to these tribal names comes from the Spanish plural form, and has therefore in later works rightly been left out. The name they call themselves by is »yófuaha», or »yóshuaha», which probably means »pigeon people». If so, the pigeon would be the totem animal of the Choroti.

After the publishing of the valuable research, made by Hunt, of the Choroti language, it has become necessary to class this tribe with the [177] Mataco group, although the material culture of the Choroti in many respects shows an equally close kinship with the civilization of certain Guaycurú and Mascoi tribes, such as the Toba and the Lengua. That the Choroti have had their abode in the Chaco ever since the Inca period is highly probable, because, as already mentioned, their material culture in a [174] very obvious degree points to a strong influence from the ancient mountain civilization to the west.

101 The section of the Choroti tribe among whom I pursued my study, 131 was at the time of our expedition located in the neighbourhood of Caiza (see map). Some of the Choroti I met in this district had, however, their chief place of resort on the Pilcomayo, and thither they intended to return after a visit to the sugar plantations in northern Argentina. As I have [166] been informed, my red friends from the Caiza region at some later time did something or other to the annoyance of the settlers of the district, whereupon they moved further into the Chaco, and have since that time probably never again come into contact with whites. According to Nordenskiöld, other Choroti have, however, immigrated into the country about Caiza. The main part of the Choroti tribe inhabits the region immediately to the east of the Pilcomayo, and roughly between 21° 45' and 22° 45' of south latitude.

Our main camp, Tatarenda, was situate a few leagues south-west of Caiza, and the Choroti of whom I made a study were located one league south-west of the camp.

000 Of the Choroti among whom I carried out my investigations, the men

[Text continues on p. 31]

2: Nordenskiöld E-5 (1908-1909) 1919
SK6 Choroti SK6
Ashluslay SK5

The Ashluslay are called *Suhin*[1]) by the Lengua-Mascoy, *Etéhua* by the Tapiete, *Áshli* by the Choroti, *Sówua* or *Sówash* by the Mataco, and *Sotegraik*[2]) by the Toba. A 101

They call themselves *Ashluslay*, as I have ascertained, and this is confirmed by HUNT[3]). The latter says it is the settlers on the lower Pilcomayo that call them Chunupi, a circumstance which has evidently misled him to identify them with a tribe of that name which has been known for a long time. The statements of settlers are to be taken with caution. An error of the same kind is to call the Ashluslay Tapiete.

The Choroti call themselves *Yóshnaha* (*Yóʃnaha*, acc. to HUNT.) However, I have preferred the former name, this being, moreover, the form in which it generally appears in the literature of the subject. It derives originally from the Chiriguano. They are called *Mánuc* or *Mániuc* by the Mataco. C 101

No archaeological investigations of any kind have been carried out in the territory of the Choroti and Ashluslay Indians. Not a single old grave, not one old dwelling has been examined there. And probably an archaeological examination of their territory would yield but little. It is exclusively the modern civilisation of these Indians from which we will try to draw some conclusions anent their history. A C 102

The Choroti and the Ashluslay live on and in the vicinity of the Rio Pilcomayo, a considerable river which flows down from the Bolivian plateau into the Rio Paraguay. A C 131

For the greater part the Rio Pilcomayo is not properly navigable. About where it cuts the tropic of Capricorn it loses itself in extensive swamps, the well-known «Esteros del Padre Patiño». It has a very unsettled course. More than once it has changed its course, and as you go from the A C 133

[1]) HUNT, p. 457.
[2]) FRIČ (1) p. 210.
[3]) p. 457.

Mataco SI7
Choroti SK6

M /320 cont./

771 They have a vague idea of superior beings, whom they fear
776 without worshiping them; the cleverest one becomes the sorcerer
756 and exploits the poverty of his companions, especially today when
648 they are earning money from the whites, to whom they lend im-
464 portant services.

M They frequently move from the region that they occupy to
167 the Argentine Republic; they work, dress, learn some Spanish
177 and a slight smattering of civilization, and return to their lands to live as before.

Choroti

Ci
131 The zone located southeast of Toba territory is occupied
197 by the Choroti Indians, who have their own language. They occupy the geographic degree 22° 30' latitude and 64° 10' longitude, on the left bank of the Pilcomayo River.

Ci They are quite numerous and peaceful, and they are not
181 treacherous like their neighbors, the Toba. Nevertheless, they
648 inspire respect in all the neighboring tribes; if a mission were to be established at said degree, the conquest of all the Bolivian territory /321/ up to 24° would be accomplished without the need of so many small forts, which are such a great expense to the Nation and which do not create centers of trade and civilization.

Ci Father Gianelli in years past visited the Choroti Indians,
797 was received with displays of affection and appreciation, and
177 found among them good inclinations toward becoming civilized, but at that time the harvest was too much for so few evangelical workers.

Ci The Choroti are not so lazy and savage as the other tribes;
181 they devote themselves to the cultivation of a few seeds and to
241 the raising of cattle, although on a small scale. They are also
231 hunters, however, and when they occupy the banks of the
224 Pilcomayo, they take advantage of the fruits the river brings them, especially in the great floods.

C
CE
102
103
131
133
361
M
CI
102
●131
133

6: Nordenskiöld--156 E-5 (1908-1909) 1912 SF10 Chiriguano SF10
Mataco ST
Chorote SK6●
Chane SF1

[End Map(A)]

Map sketch showing the distribution of the Indian tribes in the border areas of Bolivia and Argentina

- Mission station
- Military post
- Villages inhabited by whites
- Indians permanently settled
- Indians not fully settled
- Route of journey
- Boundaries
- Larger towns

BOLIVIA

CHARÁTE (YANAYGUA)

TSIRÁKUA

CHIRIGUANO

CHANÉ

CHIRIGUANO

CHARÁTE

MATACO

CHOROTI

TOBA

Antonio

Macharetti

Tiriquia

Charagua

Tarairi

Ibibobo

Tatarenda

Caiza

Ivirgarzama

Ibibigny

64°

63°

62°

20°

21°

22°

23°

E: Nordenskiöld--157 E-5 (1908-1909) 1912 SF10 Chiriguano SF10
MATACO SF 7
Chorotí SF 6
Chaḥé SF 8